Preſervatives

Againſt the

PLAGUE,

OR

DIRECTIONS & ADVERTISEMENTS

For this time of

Peſtilential Contagion.

With certain Inſtructions for the poorer ſort of people when they ſhall be viſited:

And alſo

A Caveat to thoſe that were about their necks impoiſoned Amulets as a preſervative againſt that ſickneſs.

Publiſhed in the behooſe of the City of *LONDON*; now viſited, and all other parts of the Land, that may or ſhall hereafter be viſited.

By *Francis Herring* Dr. in Phyſick.

NUMB. 16. 47.

And Aaron took as Moſes commanded, and ran into the midſt of the Congregation: and behold the plague was begun among the people, and he put on incenſe, and made an atonement for the people.

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BIBLIOTHECA BODLEIANA

TO THE HIGH AND POTENT KING, CHARLES King of Great *Britaine*, *France*, and *Ireland*, health and happineſſe.

(Soveraigne Lord,)

THey that are to treat with great Potentates and Perſonages are inioyned, to be ſhort and ſweet. If I faile in the laſt, I ſhall not miſſe of the firſt, —Ne longo ſermone morer tua Tempora (Cæſar.)

The laſt great Mortalitie, I publiſhed certaine Rules, and Directions, for the prevention of the ſpreading of that contagious, and all-devouring Sickneſſe. Thoſe briefe advertiſements I have ſearched out, reviewed, ſomewhat inlarged, and brought forth againe, to the view and uſe, and I hope good of

my Citizens and Countrimen. My preſumption is, that though I ſhall purchaſe neither profit nor praiſe, yet I ſhall obtaine pardon of your Maieſtie, if tendring the common good of my Country, I bring one pale-full, or rather diſhfull of water, toward the quenching of the common flame. Morbi (ut rectè Celſus Med. Latinorum Princeps) non curantur eloquentia, multò minus loquentia. *Eſpecially this fierce Fury, which is* non Morbus, ſed Monſtrum, ſuperans ſæpiſſime tum Artem, tum Naturam, *not a diſeaſe, but a Monſter, overmatching, and quelling, oft-times both Art and Nature. The Lord of glory and mercy keep your Highneſſe, with your moſt Honourable Councell from the rage of this man-ſlaying* Hydra, *and all other both open and ſecret evils and enemies, and make you a wiſe and skilfull Phyſitian to prevent the dangers, and cure the maladies of Common-wealth and State.*

Your MAIESTIES

humble ſubject and ſuppliant,

FRANCIS HERRING.

CERTAINE RVLES, DIRECTIONS, OR ADVERTISEMENTS FOR THIS TIME OF PESTILENTIALL CONTAGION.

THe Plague (if you will have his true Characteriſme and eſſentiall forme) is *Ictus iræ divinæ pro peccatis hominum*, The ſtroke of Gods wrath for the ſinnes of mankinde. This is not onely the opinion of Divines, but of all learned Phyſitians, and acknowledged by the blinde Heathen in all ages, by the light of nature. Therefore his appropriate and ſpeciall Antidote is *Seria pœnitentia, & converſio ad Deum:* unfained and heartie repentance and converſion to God. Till this be practiſed, I tell you plainely, I put ſmall confidence in other by-courſes. The cauſe remaining, who can looke for the taking away of the effect? Let me therefore be an humble ſuitor, that your Highneſſe would be pleaſed to command a generall humiliation of the people by prayer and faſting. This action as it would be honourable to your Majeſtie, and ſuch as you would undoubtedly condiſcend unto moſt readily and willingly, if it were but mentioned and moved; ſo in my perſwaſion, there would appeare a moſt admirable and comfor-

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Exod. 5. v. 3. & Cap. 9. 15. Levit. 26. 25. Num. 14. 12. Deut. 28. 21. & 2 Chron. 36. v. 15.

Inter Eth. Homerus 2 Iliad.

table effect thereof. And till this be performed, what other wayes ſoever wee ſhall follow, wee ſhall begin at the wrong end:

Ni Deus affuerit, vireſque infuderit Herbis,
Quid cedò Diptamús, quid Panacea juvat?

Let not Gentlemen and rich Citizens by flying (unleſſe they likewiſe flie from their ſinnes) thinke to eſcape Scotfree. So long as they carry their ſinne with them, the Lord will find them out, and his hand will reach them whereſoever they are.

2. There ſhould (in my opinion) be provided a place of Sepulture for the bodies eſpecially of ſuch as die by the Sicknes, ſome good diſtance from the Citie and Suburbs. The burying of infected bodies in Churches, Church-yards, and namely in *Paules* Church-yard, where the chiefe Magiſtrates of the Citie, and many other Citizens meete weekly to heare Sermons, muſt needs be not onely inconvenient, but very dangerous for ſpreading the contagion, and poiſoning the whole Citie. For all men that have the leaſt inſight in Philoſophy know, that from the dead corps, by force of the Sunne, certaine vapours or exhalations are elevated, which partake of the nature of thoſe bodies, and doe undoubtedly taint, corrupt, and poyſon the aire with their ill qualitie. For this principall cauſe, in moſt well ordered Cities of forrein Countries, there is a common place of Buriall appointed a good diſtance from the building of the Citie. And till this may be procured for our Citie, I wiſh that ſtraight charge be given, that all

all dead corpſes be layd a convenient depth in the ground, and not one coffin heaped upon another, and they layd ſo neare the top of the earth as (it is to be feared) they now are.

It were neceſſarie the place of Buriall ſhould be on the South ſide of the Citie, that the Sunne may draw the vapours from it. 3.

Let care be had, that the ſtreets, eſpecially the narrow lanes and allies, be kept from annoyance of dung-hilles, vaults or houſes of office, the common ſewers and chanels be well purged and ſcowred, the dung-farmers tyed to their ſtint of time in Winter, and not ſuffered (unleſſe urgent neceſſitie require) to perfume the ſtreets all Summer long, eſpecially in this time of contagion. Let not the carkaſſes of horſes, dogs, cats, &c. lye rotting and poyſoning the ayre (as they have done) in More and Finsburie fields, and elſewhere round about the Citie. 4.

Let the Pipes layd from the new River be often opened, to cleanſe the channels of every ſtreete in the Citie. 5.

Let the Ditches towards the ſuburbs, eſpecially towards *Iſlington* and Pick-hatch, Old-ſtreete, and towards Shoredirch and White-chappell, be well cleanſed, and if it might be, the water of the new River to runne through them, as alſo the like to be done through the Burrough of South-worke. 6.

Let the ayre be purged and corrected, eſpecially in evenings which are ſomewhat cold, and in places low and neare the River (as Thames ſtreet and the Allyes there about) by making fires of Oken or Aſh-wood, with ſome few bundles of Iuniper caſt into them. 7.

Let

Let men in their private houſes, amend the aire by laying in their windowes ſweet herbes, as Marjoram, Time, Roſemarie, Balme, Fennell, Peniroyall, Mints, &c. Likewiſe by burning Iuniper, Roſemarie, Time, Bay-leaves, Cloves, Cinamon, or uſing other compound perfumes. The poorer ſort may burne Worme-wood, Rue, Time. Let them caſt often on the floores of their houſes water mingled with Vineger.

Let them likewiſe rub their windowes often with worm wood and fennell.

Concourſe of people to Stage-playes, Wakes or Feaſts, and May-pole dauncings, are to be prohibited by publique Authoritie, whereby as God is diſhonored, the bodies of men and women by ſurfetting, drunkennes, and other riots and exceſſes, diſpoſed to infection, and the contagion dangerouſly ſcattered both in Citie and Countrie.

Let the Bells in Cities and Townes be rung often, and the great Ordnance diſcharged, thereby the aire is purified.

Touching our regiment and diet, repletion and inanition (as two dangerous extremities) are heedfully to be avoyded. Thoſe meats are to be uſed which are of eaſie digeſtion and apt to breed good juice.

The blankets, matreſſes, flockbeds, and all bedclothes of the infected, are to be burned, alſo leather garments, becauſe they hold the infection very long. *Alexander Benedictus* reports, *That in* Venice, *a flockbed uſed in a contagious time, was after 7 yeares found in an inward roome, the Miſtris of the houſe commanded the ſervants to ayre and beat it, whereupon the ſervants were inſtantly infected with the peſtilence and died.*

Hiſt. de Peſt.

Such

Such as are of hard concoction, and cauſe obſtructions, are to be avoyded: ſpecially thoſe that eaſily corrupt and putrifie in the ſtomacke, as the moſt part of ſummer fruit, raw cherries, plums, apples, &c.

It is not good to be abroad in the ayre, early in the morning before the Sunne have purified the ayre, or late in the night after Sunne-ſetting. In rainie, darke, and cloudie weather, keepe your houſe as much as you can.

Eſchue all perturbations of minde, eſpecially anger and feare. The one by heating the body opens a doore for the enemie to enter: the other by cowardly running away gives him encouragement to tread on the hedge, which lyeth loweſt, and maketh leaſt reſiſtance.

Let your exerciſe be moderate, *ad ruborem, non ad ſudorem*. The time of exerciſe is an houre before dinner or ſupper, not in the heat of the day, or when the ſtomacke is full. Vſe ſeldome familiaritie with *Venus*, for ſhee enfeebleth the body, and maketh it more obnoxious to externall injuries.

You may feede three times in the day, but more ſparingly than at other times. Shunne varietie of diſhes at one meale: *Pernicioſa ciborum varietas, pernicioſior condimentorum*. And if at any time the Rule holdeth, The moſt ſimple feeding is the moſt wholſome feeding; then it is in force at this time of infection. *Augenius* (a learned Phyſitian) thinketh it not poſſible that hee that liveth temperately and ſoberly, ſhould be ſubject to the Sickneſſe.

Varietie of meats is pernicious; much more varietie of ſauces.

Goe not forth of your houſe into the ayre, neither willingly ſpeake with any, till you have broken your Faſt. For breakfaſt you may uſe a good draught of wormwood beere or ale, and a few morſels of bread and butter with the leaves of ſage, or elſe a toſte with ſweet ſalade oyle, two or three drops of roſe vinegar, and a little ſugar. They that have cold ſtomackes may drinke a draught of wormewood-wine or malm-ſey, in ſtead of ale or beere. But take heed (as you loue your life) of extreame hot waters, as Aqua vitæ, Roſa ſolis, or other compound waters of like nature, which Emperickes prepare and ſet out with vaine and boaſting words: *Laudat venales qui vult extrudere merces.* Of them *Crato* a great and learned Phyſitian pronounceth, that they were *inventa ad jugulandos, non ad curandos homines:* deviſed to kill not to cure men. Hee ſpeaketh of the daily and continuall uſe of them: and that is it which I diſallow.

If you be not accuſtomed to a breakfaſt, take the quantitie of a Nutmeg or thereabouts of ſome cordiall Electuarie preſcribed by the learned Phyſitian, before you ſet foot out of doores. If you will uſe both, for greater cautell, then take your Electuarie early in the morning, two houres before your breakfaſt.

As you walke in the ſtreets or talke with any, hold in your mouth a Clove, a peece of a Zodoarie, Angelica, or Enula campana roote.

Once in foure or five dayes take three or foure cordiall and ſtomachicall pilles by direction of your

your Phyſitian, to fortifie the heart and ſtomacke againſt all corruption, and to cleanſe your body from ſuch humours as may diſpoſe you to the ſickneſſe. For *Agens non agit niſi in Patiente diſpoſito:* An Agent worketh not but upon a fitted and diſpoſed Patient.

If any man be bound by Religion, conſanguinitie, office, or any ſuch reſpect to viſite the ſicke parties; let him firſt provide, that the chamber bee well perfumed with odoriferous trochiskes, or ſuch like, the windowes layd with the herbes afore-named, the floore cleane ſwept, and ſprinkled with roſe-water and vineger: that there be a fire of ſweet wood burning in the chimney, the windowes being ſhut for an houre, then open the caſements towardes the North. Then let him waſh his face and hands with roſe-water and roſe-vineger, and enter into the chamber with a waxe candle in the one hand, and a ſponge with roſe-vineger and wormewood, or ſome other Pomander, to ſmell unto. Let him hold in his mouth a peece of Maſtic, Cinamon, Zedoarie, or Citron pill, or a Clove. Let him deſire his ſicke friend to ſpeake with his face turned from him.

When he goeth forth, let him waſh his hands and face with roſe-vineger and water as before, eſpecially if he have taken his friend by the hand as the manner is: and going preſently to his owne houſe, let him change his garments, and lay thoſe wherein he viſited his friend, apart for a good time before he reſume them againe.

Let him not forget upon his returne home of before, to take a convenient quantitie of his cordiall Electuarie, and forbeare meat an houre or two after it.

That Amulets confected of Arſenicke, are no good Preſervatives againſt the Plague.

PErceiving many in this Citie to weare about their necks, upon the region of the heart, certaine Placents, or Amulets (as Preſervatives againſt the Peſtilence) confected of Arſenicke a ſtrong poyſon, I have thought it needfull (other men keeping ſilence) to declare briefly my opinion touching the ſaid Amulets: not (I profeſſe) in hatred to any mans perſon, or envie at their commoditie, wherein I might have ſhared with them, if I could have brought my judgement to concurre with theirs; but in conſcience, and diſcharge of my dutie. The rather becauſe I feare greatly, that through vaine confidence in them, other more appoſite, convenient and effectuall Antidotes, and Alexeteries are neglected.

My opinion is, that theſe Placents of Arſenicke carried about upon the Region of the heart, are ſo farre from effecting any good in that kinde, as a preſervative, that they are very dangerous and hurtfull, if not pernicious to thoſe that weare them.

It

It is evident that Arſenicke being a confeſſed poiſon, is an oppoſite, profeſſed and perpetuall enemy to our nature. Therefore being worne next the skin, as ſoone as the heart waxeth hot by any vehement motion, labour or ſtirring (as it falleth out uſually) it muſt needs ſend out venomous vapours to that noble and principall part; which will either penetrate by their owne force, or be drawne in with the aire, by the dilation of thoſe arteries which are ſpread about the skin. Gal. 3. de Temp cap.

Now theſe poiſonfull vapours being entred or ſucked into the body, when they finde no contrarie poiſon with whom to wraſtle as with an enemy (for if there were any venom in the body, the partie could not enjoy health: but we intend him to be in health, whom we would preſerve) they muſt needs imprint a malignant venomous qualitie in the ſpirits and heart, moſt adverſe and pernicious to nature.

If by *Galens* doctrine, all Alexeteries in a manner, if they be uſed ſomewhat too liberally, doe greatly offend and weaken our bodies; ſhall wee thinke that ranke poiſons and Deleteries (ſuch as Arſenicke is) if they be ſo applied, as to penetrate into the nobleſt region of all other, will nothing at all violate, and waſt our native, vitall, and radicall heate? 1 Simp. cap. 13.

Galen and the ancient Fathers and Maſters of Phyſicke, did not uſe to preſerve from the Plague or any other poiſon, either by giving another poiſon inwardly, or by appointing other poiſons to be outwardly applied, but proceeded altogether by Lib. de Ther. and Pamphil. Epid com 5. Aetius lib. 1. Tetrah 4 ca. 96. Paulus lib. 2. cap. 35.

Antidotes and Alexiteries. *Lib. de Theriaca ad Piſ. cap.* 16. Therefore unleſſe wee will diſclaime theſe ancient worthies and ring-leaders method, and follow new-found and unſound deviſes, wee muſt fight againſt this monſter, not with poiſons, but Antidotes.

Gal 6. in Epid. Poiſons are defined to be ſuch: as at no time doe agree with nature, either well, or ill affected. For though there be poiſons which if they finde a contrarie venom in the body, doe fight ſo with it, that by the skirmiſh both poiſons die, and the partie by their contention and colluctation eſcapeth with his life: yet it is agreed on by all, that where they finde no ſuch adverſary or oppoſition, they ſpeed the partie. Therefore Arſenicke worne by a man in health, finding not onely no contrary poyſon to warre upon, but no poyſon at all, muſt neceſſarily oppoſe and ſet upon nature her ſelfe.

Lib 2. de feb. contag. cap. 17. *Gerardus Columbus* a learned Phyſitian reporteth, that it hath beene obſerved, that the wearers of theſe Amulets, upon heating their bodies, have fallen into ſodaine Lypothimies and ſoounings, with other fearefull accidents, which ceaſed not till the Bagge or Placent was remooved: That others, though not inſtantly, yet after ſome time, have by late and woefull experience diſcerned their malignitie, falling into malignate and peſtilent feavers, ſome of them ending with death it ſelfe.

Franc. Alphanus a Phyſitian of Salerne telleth of one, who wearing Arſenicke, and heating himſelfe

at

at tenniſe, fell downe ſodainly dead.

Matheus Heſſus writeth thus: As cordiall bagges or Amulets cannot be diſallowed, ſo empoiſoned can no way bee commended; neither doe I remember that any ever received good from them who abſtained from other Antidotes. This I certainly know, that diverſe who carrie about them quick-ſilver in a nut-ſhell, by the vaine perſwaſion of ſome impoſtors, have died of the Plague: and the counſellers of ſuch like Amulets have beene the firſt that have betaken themſelves to their heeles, truſting more in their running than cunning. And yet theſe good fellowes, perſwaded the ignorant with great words, and it may be oaths, that whoſoever carried Quick-ſilver or Arſenicke about his necke, was as ſafe as if hee had purchaſed a protection from the King of heaven.

Hiſtorians report, that *Caracalla* though a wicked Emperour, made a publike Edict or Proclamation, that no man ſhould weare about him ſuperſtitious Amulets.

Theophraſtus the great, eſteemed (not without cauſe) *Pericles* to have a craſed braine, becauſe he ſaw him weare an Amulet about his necke.

Hereunto (as a Corollary) wee may adde the experience of ſome London Phyſitians, who have ſeene foule holes made in the breaſt of thoſe that have worne them, and obſerved diverſe to die as well as others, who have religiouſly carried them about their neckes.

I omit,

I omit, for brevitie, to anſwer their reaſons, who allow them, becauſe thoſe that are alledged by Empericks and ignorant perſons, are not worthy the anſwering; and thoſe that are produced by ſome few learned men (the whole ſtreame running againſt them) are not comprehenſible by the common ſort, for whoſe good I have ſet forth this ſhort Caveat. But if any will contend, I will either anſwer him, or yeeld up my weapons. In concluſion onely remember, that whereas the ſellers and ſetters out, of theſe deceiptfull wares, make them as a Scout to diſcover the Infection, when it beginneth to ſeize upon a man, by giving a watch-word, and clapping cloſe to the heart, to guard that part as the chiefe Tower: this is a meere deceipt, colluſion and abuſion. For whenſoever the body is heated, this event followeth neceſſarily, as is before declared, though no other infection be neare but the infectious, poiſonfull and venomous Arſenicke; who offereth not at that time, to the heart a friendly ſaluration or caveat, but rather a *Iudas* kiſſe, and *Ioab*-like imbracing.

Certaine

Certaine Directions for the uſe of *the poorer ſort of people that ſhall be viſited by the Peſtilence, how to carrie themſelves.*

SInce Almightie God, by his wiſe providence hath diſpoſed, that there ſhould be poore among us, that the richer ſort might have fit objects whereupon to exerciſe their mercy and compaſſion, and hath commanded in the ſacred Scriptures, both Magiſtrates and others, to take care of them, leſt they cry to the Lord againſt us in their miſery, and their neglect, and contempt be imputed to us, as one of our haynous and crying ſinnes, pulling downe vengeance upon our heads, *Deuter.* 15. I would intreate the Governours of the Citie of *London*, and all others in the Country, with all richmen, to take ſpeciall notice of their poore brethren, being *bone of their bone, and fleſh of their fleſh*, and, as to reſtraine the idle Vagabonds, by whoſe wandring up and downe, the infection may well be ſpread and increaſed, ſo to provide for the true and honeſt poore miſerable people, that they may be ſupplyed with food, and convenient Phyſicke if they fall into ſickneſſe. And becauſe I will not perſwade others to charitie, and my ſelfe remaine altogether uncharitable, I purpoſe to ſet downe certaine curative directions, for the poorer ſort, with ſuch parable and cheape Medicins, as may come within the compaſſe of their ſhort and meane abilitie.

So ſoone therefore as any of them, apprehend themſelves taken with the plague, let them goe to their warme bed, and take this Medicine.

Take of *Verben* with the roote dryed and poudred two dragmes, the juyce of the ſame herbe three ounces, halfe a ſmall ſpoonefull of white Wine vineger, mixe it, and drinke it warme, and ſweate for two or three houres.

Let them not ſleepe during the time of their ſweating; whilſt they ſweat, let them hold under their arme-pits, and upon the either emunctories, eſpecially the groynes, a Radiſh roote, divided into two parts, the ſame roote is to be tyed, unto the plants or hollow of their feete, when they have ſweat well, for two or three houres, according to the ſtrength, and age of the partie, dry their bodyes well, with warme and cleane linnen clothes, beginning with the arme-pits and groyne, then the breaſt, whereon after the ſweate is well wiped away, lay a freſh and cleane linnen Napkin doubled. That done, let them waſh their mouth, face, and hands, with water and vineger, and drinke a good draught of mutton broath made with *Roſe-mary, Tyme, Sorrell, Cichory*. If their ſtomacke will give them leave, they may eate a little mutton, or veale at dinner, but they are to forbeare fleſh-meate at Suppers. In ſtead of broath, water-grewell with *Roſe-mary*, or *Burnet* will doe well, or thinne *pannada*.

For their drinke.

Let it be the middle or ſixe ſhillings-beere, warmed with a toſt, Or water boyled with *Cardius* ſeed, and *Caroway* ſeed, and the roots of *Scabius*, and *Verben*, with a cruſt of bread.

Then

Then let them reſt, or ſleepe, waſhing their mouth often, if they be awake, with water and vineger.

They may likewiſe make a Quilt with *Balme, Mint, Roſe-mary, Sage, Sweet Marjeram* dryed, and ſprinkling it with vineger of *wormewood* or *Hearb-grace*, or ordinary wine vineger, apply it to the region of the heart warme.

The ſecond ſweating Medicine.

After eight houres from the firſt invaſion of the Peſt, let them take another ſweating Medicine.

Take of the powder of the roote of *Diptamne, Scabius, Gentian* each halfe a dragme, ſeed of *Cardnus Benedictus* a ſcruple, juyce of *Mary-gold* flowers, devils-pit, each two ounces, halfe a ſpoonfull of vineger, of *Rue* or *Wormwood*, or in want of them, ordinary Vineger of White Wine.

Let them drinke this warme, and ſweat againe, as at the firſt time two or three houres, keeping in the meane while a *Radiſh* roote at the Emunctories, as before. Then dry off the ſweat, waſh the mouth, face and hands as before, take ſome convenient nouriſhment, and carry themſelves as in the firſt interim of eight houres.

The third ſweating Medicine.

Againe the third time, after the like pauſe or intervall, let them take another ſweating and *Cordiall* Med. in this manner.

Take of the ſeed of *Rue* or *Hearb-grace*, a ſcruple and halfe, that is, (30 *graines*) of the roots of *Enula campana*, *Valerian*, *Fullers teaſells*, *Ariſtolochia* the round, each halfe a ſcruple, the juyce of three leaved *Sorrell* called *allebia*, two ounces; juyce of *Rue*, *Scabious*, each an ounce, a little of the forenamed vineger. Let them take it warme, ſweat, as before, and carry themſelves in all points as before, and continue this courſe for foure or five dayes.

But if any be in that extreamitie of povertie and miſery, that they cannot procure theſe parable and eaſie cheape Medicins, let them drinke twice in the day, a draught of their owne Vrine, in the morning, and five in the after-noone.

If in the firſt, ſecond or third day, the Botches or Carbuncles appeare, the beſt and ſafeſt way, both for poore and rich, is to commit themſelves to be ordred and dreſſed, by a skilfull Chirurgion. There willbe (no doubt) aſſigned and maintained, for the meaner and pooter ſort, *Chirurgions ex communi erario*, out of the common Purſe, eſpecially in *London*. Let thoſe that are wealthy, make choiſe of their owne Chyrurgion, and pay well for their cure. For a little health, is worth a great deale of gold, which a *Chyrurgion* in that caſe, muſt fetch out of the fire, and hazard his owne life every day, to ſave his Patient. *Emis a Medico ſeu Chyrurgo Rem ineſtimabilem, vitam, valetudinem, cui quantumcunque dederis, exaquare non potes Medicina beneficia. Medico ſiquidem non ſatisfit, ſed operæ pretium ſolvitur.*

Vita ſine valetudine odium eſt, non vita. Seranus & Seneca.

Non

Non domus, aut fundi, non aris acervus & auri,
Ægroto Domini deducunt corpore febres,
Non animo curas, valeat poſſeſſor oportet,
Si comportatis bene Rebus cogitat uti.

Let me adde this one advertiſment, as a corollarie or concluſion, that you tamper not too ſoone with the Botches or Blanes, before they be well come forth, and nature well cleered and releeved; but rather continue in the taking of inward *Cordials*, and ſweating Medicins. The over haſty applying of topicall and outward remedies, eſpecially, if they be forcible and ſharpe, (which is too uſually practiſed by ſome Phyſitians, and Chyrurgions, and by Patients themſelves) doe oft times by cauſing paine, increaſing the Fever, and weakening Nature, drive backe and ſcatter the venom into the inward parts, which ſuddenly, by a ſecond inſult, and incounter, ſurpriſeth the Fort of life, the Heart, and carryeth away the Patient.

As *Peſicatorie*, and the like.

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——Si quid noviſti rectius iſtis,
Candidus imperti, ſi non his utere mecum:
En veniam pro laude peto laudatus abundè,
Non ſaſtidiosus, ſi tibi (lector) ero.

Sit

Sit Nomen Domini benedictum.

——Si quid noviſti rectius iſtis,
Candidus imperti: ſi non, his utere mecum.

The Preſervatives mentioned in this booke, may be had from Mr. *Iames* the Apothecarie, at his houſe in Alderman-bury, neere to the Conduit, with others of like nature, well approved, and experimented.

FINIS.

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